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tionally?) and there are altogether but three brief references to Christianity—under Nero, Decius, and Diocletian (II. 66, 294, 320). Pliny's letter is not mentioned. There is an over-emphasis of the more extravagant forms of the Oriental religions, *e. g.*, under the Severi, and more should have been made of the emperor-cult, especially as a factor in the process of Romanization. The economic and social developments also receive but inadequate treatment.

As these two volumes are intended for the educated public, they are without foot-notes, references to sources, or bibliography. Except for the correction of minor errors in proof of the first edition, and for the use of clearer type, there are no changes in the second edition. The new and valuable results, especially along the lines of the economic, social, and religious history of the empire, have not been used. The style is graphic, but often more forceful and vigorous than elegant.

There is much that is good in this history, but the cardinal fault of the work is the utter lack of historical perspective and proportion. It will hardly help the general reader to a better understanding or a deeper appreciation of the real significance and meaning of the Roman Empire.

R. F. SCHOLZ.

*Römische Charakterköpfe: ein Weltbild in Biographien.* Von THEODOR BIRT. (Leipzig: Quelle und Meyer. 1913. Pp. 348.)

THE author, Theodor Birt, is professor of classical philology at Marburg, best known among us, perhaps, through his study of the ancient art of book-making, *Das Antike Buchwesen*. In the present work he has attempted to draw character portraits of the great men whose activities determined the course of Roman history in the period from the Hannibalic war to the death of Marcus Aurelius. He is convinced (see the preface) that the customary literary portraits of these great personages are out of focus, because the men themselves are too closely posed in the midst of the great events and movement of political history, and hence cannot live before our eyes in their full nature. He has attempted to isolate them, to understand and judge them, not by their successes and the advantage which the progress of events has had through them, but by what they wished to accomplish (preface). But who of us knows what any political character, even of our own day, really wishes to do, back behind his eyes? And why should we know?

It must be acknowledged that the author has been very skillful in tying his characters together upon several threads of historic development, especially that of the imperial expansion of Rome. But he is deceived in his belief that he has pictured the spirit of the times in his selected characters and that these characters are different with a sort of progressive differentiation, determined by some inner necessity of history. One closes the book with the conviction that biography is not

history. "Pigs is pigs"—and Vitellius is Vitellius. In the last part of the book the author has attained a certain shadowy scheme of progress—the development of the new humanitarian Stoic spirit, beginning with Seneca, progressing through Titus and Trajan and reaching its apogee in Aurelius. Curiously enough the attitude of these men toward their imperial duties is made to rest upon the influence of Seneca's moral essays on wrath, clemency, and the like (pp. 258 and 272). The reviewer finds it difficult to believe in such a direct and powerful influence of the cold-storage philosophic essays of Seneca. They are nothing more than an earlier literary expression of a great social movement which finds its political expression under the Antonines. The decisions as to the character and importance of the great Romans are extremely subjective and apt to arouse one's antagonism. Few readers will accede to the author's evident preference of Titus over Vespasian, "der platte und etwas sehr triviale Mann" (p. 251). This may be a true characterization from the biographical standpoint. If Rostowzew's conclusion is correct (*Geschichte des Römischen Kolonates*), that the organization of the imperial domains is to be ascribed to Vespasian, it is certainly not true historically. Incidents and details cited are sometimes quite trivial. One fails to find any importance in the question whether 2000 fish and 7000 birds were eaten at the banquet given to Vitellius in Rome (p. 247). The book is illustrated with beautiful photographs of ancient portrait busts. As a series of character studies it is very interesting for popular reading; but it is not a "world-picture" and it adds nothing to our knowledge of the great economic movements of the time, and little upon the larger social changes.

W. L. WESTERMANN.

*L'Impero Romano e il Cristianesimo.* By ALFONSO MANARESI.  
(Turin: Fratelli Bocca. 1914. Pp. xv, 597.)

THIS work is a comprehensive but not a detailed study of the relations between the Christian Church and the Roman State from the reign of the Emperor Claudius to that of Constantine. The tone is conservative and constructive. The author aims merely at collecting and presenting well-established facts and conclusions. He uses only documents which he considers of unquestionable authenticity, and relieves his pages of long and perhaps futile critical discussion by paying no attention to those which are doubtful or spurious. He has no new theories of an historical or juridical character to explain the opposition between Christianity and the Roman State, and unless in a few cases, where he considers he has sound reasons for his opinion, he is satisfied with giving the theories of others without attempting to decide between them. Though the works of recent authors in many languages have been carefully studied and analyzed, quotations from them are commendably infrequent, the narrative being made to justify itself by its direct dependence on primary sources.